THE KING IN HIS BEAUTY.

MRS SARAH E. SCOWELL.

The way I am going is pleasant,
Tho full of trial and ill,
For the King in his beauty hath trod it,
And his footprints are on it still.

I am poor in worldly treasure,
Not even a home do I own,
But the King knows how to help me,
For neither did he have one.

I've had friends who turned against me,
Giving me evil for good,
But why should I grieve or murmur,
I but stand where the King hath stood.

Is my burden of trouble heavy?
I will bear it cheerfully,
For the King bore a heavier burden
Than ever can fall on me.

Is the pathway rugged and lonely?
I will watch where the King hath trod,
For I know his footprints will lead me
To the beautiful home of God.

So I'll take my journey gladly,
Needless of care or scoff,
For I'll see the King in his beauty
In the land that is very far off.

KNOXVILLE, IOWA.

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not only do, but keep on doing. They can not only bear the strain, but rise above it, and make it serve them, as the conquering regiment turns the guns of the captured fort against the fleeing enemy. For the feeblest child of Israel, through faith, will capture the reserve force. The standing power that wins in spite of all that can be arrayed against it comes from God. When all the powers of evil are combined, the child of God cries out, "What time I am afraid I will trust in Thee!" He that endureth, he that overcometh, shall inherit all things. Seek standing power from God, and with God.

Through the scientific member of its staff, the Recorder is favored with the announcement of the Lebanon Select School, at Lebanon, Conn. At the head of the circular the teachers are announced as follows:

Mrs. E. C. Williams Livermore, Freehand Drawing, Composition, Crayon from Cast, and Oil Painting.
Miss Hattie Hewitt, China Painting.
Mrs. M. A. Boland, Instrumental Music.

The school opens September 12, 1898. The Recorder extends its best wishes and commands its former editor to the confidence and patronage of Connecticut.

Christ's desire for human sympathy and help is seen at Gethsemane in the most vivid light. The supreme trial of his work was upon him. He entered the shadows which were to increase until they covered the earth and darkened the sun. He went away to struggle with himself and God in prayer. Strengthened, he came to the disciples, his earthly family, to find them sleeping. They did not know how he longed for their love, and when he came the third time seeking their companionship his sympathy for them rose above his hunger for theirs. He laid ended the great initial struggle alone with God, although his weary feet had thrice stumbled along the path of sleep, but sought them, sleeping. Wondrous words are those in Mark 14: 4. Choking back his sorrowful yearning for the watchful sympathy they had denied him, he said: Sleep on, take your rest, it is enough, the hour is come. Wake now, you can witness my betrayal, if you would not wake to sympathize with my struggle.

The Jewish Messenger for July 22, presents a view of the value of the study of the Old Testament, which we commend to our readers. Critical analysis, and intellectual disputations and disquisitions about the Bible are husks and sawdust to hungry souls. The following words from the Messenger ought to help every reader:

To-morrow the book of Deuteronomy is reopened in the traditional weekly cycle of the Law. Theorists have made this book such a battleground for their theories that its ethical bounty is in danger of being neglected, and the charm and attractiveness of the contents in the rapid fire volleys of argumentation as to date, text and authorship. Swam-songs of Moses or not, its significance has grown with the ages, and the profound thought and text invention of ancient men, not lost, is as new, epochs arise and new conditions are to be faced and overcome. It is to be regretted that Deuteronomy, with its stirring and inspiring portions, is not given a place of honor at the circle of the prophetic, is read at a season of the year when the synagogues are at its lowest ebb. These are sermons in the Law, which need no other commentary. History is their interpretation. Deuteronomy is a kind of forecast of the Jew's history and future, and is his rainbow of promise.

Business interests in the Philippine Islands help to complete the problem connected with them. In the interest of morals and religion, of humanitarianism and of civilization, we cannot restore the islands to Spain. It is not to be done. But the state of things as they are. But in this intensely commercial age, business considerations will enter into many circles of influence and power which will help to settle the problem. The management of the Boston Advertiser gives important information concerning business prospects in the Philippines under American control. Some weeks ago a delegation of London business men called upon United States Ambassador DeGolyer, urging him to present to his government of their desire that the United States retain permanent possession of the Islands. They represented that with the guarantee of a stable government the Philippine Islands would become a richer and more desirable possession than Cuba. They agree also upon the statements that Spanish rule discourages business enterprises and repels capital, and that the legitimate profits of their business are mostly absorbed by direct and indirect bribes to the Spaniards. Without liberal investments to secure the favor of the ruling class, these gentlemen tell the Ambassador that no business operations can be conducted under the regime of Spain. This accords with what is well known concerning the corrupt methods practiced in business matters in connection with the home government in Spain, and it is natural that such methods should abound in such a colony as the Philippines.

Boston, under a statute of Massachusetts, is entitled to one licensed saloon for every five hundred inhabitants. This gives Boston about one thousand saloons. Under this law the number of saloons has been much reduced in the respectable, residential parts of the city, but the pest holes have increased in more public places, especially near railroad stations. The four railroads entering the southern portion of Boston are now erecting the large station in the city at a cost of twelve million dollars. The saloons have already made preparations to encamp opposite that station; but the presses, the railroads, and the people are protesting strongly against the depreciation of property which will come if the saloons are allowed there. Governor Wolcott, himself a resident of Boston, has written a strong letter to the commissioners, his own appointees, urgently requesting them not to issue licenses in the vicinity of the new station. The missionaries among the people of the city who especially need their efforts, either upon grounds of charity or morality, say they do not want the saloons—all dumped down in their section, as they have enough to contend with without them. The commissioners say, "Where shall we locate the large new house, the stock shall authorize, when everybody is protesting against having them in their neighborhood?" What a commentary on the nature of this diabolical traffic is furnished by these facts! The saloon and the gambling house—their reputation a sister, the gambling hell a half-brother to both, and the parents of the saloon and the house of ill repute are the passions of the depraved and the cowardice or corruption of politicians. We shall rejoice when the evil grows so great as to become self-destructive.
FLOWERS REVEAL GOD.

We rejoice in flowers as pictures of God's conception of beauty. They are God's thoughts in form and color. To love them is to be purified and ennobled. Do you remember what George McDonald says of them?

“A flower comes from the same heart as man himself, and is sent to be his companion and minister. There is something divinely magical, bewitching, human, in these flowers; at least, the human is plain; we see the face of child-like peace and confidence that appeals to our best. Our feeling for so many of them is doubtless owing to something that child-like. But how did they enter our souls? Why did they enter our souls at all? They are joyous, articulate children, come with vague messages from the Father of all. If I confess that what they say sometimes makes me weep, how can I call my feeling for them anything but love? Ah, yes, we are but loving him who “first loved us,” when we take the least blossom from his hand as from the hand of the friend who never offers us anything except with a thought, and who is particularly fitted to our need. From every wild flower of the field we may drink of a sacramental chalice overflowing with his love; and for every wild flower found in large numbers, there is great loss of enjoyment and of culture in spiritual things. Flowers in the sanctuary help preachers to preach and people to worship. Flowers and music both speak the language of religion and of praise.

BAPTISTS AND THE BIBLE.

Dr. McArthur is continuing his articles in the Standard on “Historic Creeds and Baptist Churches.” In the issue for August 6, he claims that Baptist forms the true and only ground of Christian unity. He declares with great earnestness that Baptists have surpassed all others in wisdom because they make the Bible the supreme rule of faith and practice. “Human creeds are stiff, cold, formal and mechanical, but the Word of God is living and life-giving,” says the Doctor. Again he says:

“The Baptist who is not joyful in and grateful for his ancient, historic and sacred ancestry must be hopelessly ignorant of a brave history, or hopelessly indifferent to the chivalrous, loyal and divine character and in Christian fealty. The Baptist who is ashamed of his principles is a Baptist of whom his principles might well be ashamed. Here on the Word of God Baptists stand. Their position is imperative. While the Bible stands they shall stand, and “the word of our God shall stand forever.” They love their brethren of all denominations, and are ready to unite with them in all forms of Christian activity. They use constantly the Master’s prayer for his disciples, “That they all may be one, as thou, Father, in me, and I in thee, that they may be one in us.” If ever there was a unity, it will begin at the baptismery.

This would be grand talk if it were wholly true. But when lending Baptists are forced to admit that Sunday-observance, a prominent institution, is more advantageous, it is on tradition, and is actually forbidden by the Biblical command to keep the Sabbath. Dr. McArthur’s words are flat with hollowness. If he could say as Seventh-day Baptists can, “Let God be true and every man a liar,” his position would be full of meaning and power. If Baptists may rejoice in their history, Seventh-day Baptists may double that rejoice in theirs. If the Baptist may justly be proud of his loyalty to a part of Christ’s teaching and example, a Seventh-day Baptist may glow with honest ardor and self-sacrifice for his Lord and Christ. That Christ was a baptized Sabbath-keeper none will dare deny. Baptist and Seventh-day Baptists are logically and Scripturally identical.

BISMARCK IS DEAD.

The most notable man of his time, the man of iron will before whom few things remained unconquered, has yielded to the great conqueror, Death, as easily as a child yields. He was a man of massive frame, towering strength, and over-masterful ambition by uniting many nations in one. He ruled as king by ruling kings. His youth was wild and turbulent. Ambition to make the greater Germany greatest of nations, became his supreme desire. “We must put Germany in the saddle,” was his favorite phrase and his dominant idea. He was not always right, not always wrong, but he was always forceful, definite as to purpose and remorseless as to measures. He gave Germany unity, but not liberty. Every man’s life of Bismarck was almost identical with the history of Germany. He was born in 1815. His career as a student was boisterous. He took part in more than twenty duels.

His marriage to Fraulein von Puttkamer in 1845, changed all this. Bismarck never after feared of aspiring to new heights by serious ambitions and a right view of life. “I can’t think how I endured it formerly,” he wrote one day to his wife. “If I had to live now as then without God, without you, without children, I should not throw off this life like a dirty shirt.” Bismarck’s later years were beautifully lightened and graced by the tender affection of his wife, but nearly four years ago he lost this companionship by the death of the Princess.

The final verdict of history will ignore many moral teachings of Bismarck because these things will be lost sight of in the strong light that will always shine upon him as the creator of the German Empire. This is the one central point of his career. Next to the establishing of the Empire, however, the conquest of the Duchy of Saxony was the most significant of his political contests. That Bismarck strained law in order to crush Roman Catholic influence in Germany, is undeniable; his retreat from the war against the Pope abandoned those positions which had been tenable, leaving him victorious in his main object of forbidding ecclesiastical interference in education. Personally Prince Bismarck was a fascinating man, witty and epigrammatic in conversation, warm in his affections, open-minded on many subjects, eager to recognize good qualities in others, extremely happy in his family relations.

The death of the great English statesman a few days before the death of Bismarck compels comparison between Gladstone and the German Prince. Both were great statesmen; both were guided by a consistent pursuit of one aim. Both served their country faithfully and well; and to each the country owed an incalculable debt. But here the parallel ends. Gladstone was the representative of democracy, Bismarck of absolutism. Gladstone was loyal first of all to the people. Bismarck first of all to an Emperor and himself. Gladstone won his victories through peaceful agitation, Bismarck his by war—Gladstone by constitutional methods, Bismarck by setting the constitution at defiance when necessary. Gladstone’s aim was the enlargement of popular liberties and the establishment of popular rights; Bismarck’s the unification of a great empire. Gladstone was a man of ripened culture and persuasive eloquence; Bismarck was a man of iron will, who believed that the people should be governed. In foreign policy Bismarck was great; in domestic policy, Gladstone was supreme. Bismarck made an empire; Gladstone educated a people. Bismarck, attempting to represent the many German Socialist; Gladstone, perceiving the best in Socialism, diverted it from revolution into progress. Bismarck will be remembered as the man of iron and blood; Gladstone’s memory will go down the centuries as the wisest and most manly man of his age.

THINGS WORTH KNOWING.

This finest bicycle path in the world is probably the Grand Trunk road of India, extending from Lahore to Calcutta, 1,200 miles. It is level, and there is not a mile in the whole distance that is not beneficial to health. This would be grand talk if.

This Island of Porto Rico is rectangular in shape, about one hundred miles long by forty wide. It is thirteen hundred miles from Jacksonville, fourteen hundred from Tampa, and eight hundred from Santiago. The capital, is, strongly fortified, and is practically impregnable by land, unless bombarded by sea at the same time that it is assailed by the troops. It is on the island of Morro, which is joined to the mainland by a bridge. In 1595 Sir Francis Drake took the city, but had to give it up. Three years later the Earl of Cumberland did the same, and forsook his victory, as he lost four hundred men in a month by an epidemic. Then the natives strengthened the defences of the island.

The success of the British is made manifest in the battle of Desolation Islands, where a cruise for-sea elephants. She was prospected for a two years’ voyage, but she returns in less than a year, laden to her utmost capacity. The Desolation Islands are located in the South Atlantic, and when the Swallow arrived there was largest amount of elephants found in large numbers. After storing away two thousand barrels of oil, the Swallow sailed to Cape Town, arriving there on May 1.

This successful cruise of the bark Swallow, which arrived at New Bedford not long since, may lead to the reestablishment of an almost forgotten industry. The Swallow sailed on August 26, last year, for Desolation Islands, on a cruise for sea elephants. She was prospected for a two years’ voyage, but she returns in less than a year, laden to her utmost capacity. The Desolation Islands are located in the South Atlantic, and when the Swallow arrived there were the largest amount of elephants found in large numbers. After storing away two thousand barrels of oil, the Swallow sailed to Cape Town, arriving there on May 1. This cruise is the first of its kind that has been attempted in many years, and the natives strengthened the defences of the island.

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the Pyramids used in erecting those historic piles. Some light has been thrown upon the subject by recent researches. A two years' study of Gizeh has convinced Professor Petrie that the Egyptian stoneworkers of four thousand years ago had a surprising acquaintance with what have been considered modern tools. Among the many tools used by the Pyramid builders were both solid and whirling drills, and straight and circular saws. The drills, like those of to-day, were set with jewel (probably corundum, as the diamond was very scarce), and even the lathe tools had such an edge. So marked was the quality of the tubular drills and the skill of the workmen, that the cutting marks in hard granite gave no indication of wear of the tool, while a cut of a tenth of an inch was made in the hardest rock at each revolution, and a hole through the hardest and softest material was bored perfectly smooth and uniform throughout. Of the material and method of making the tools nothing is known.

The financial standing of the United States is set forth by the figures given herewith. Comparison with older nations aids, by contrast, in understanding the situation at home. There is no other nation in the world, except Great Britain, whose securities pay as low a rate as 2½ per cent, that can get better terms from its creditor in times of peace than the United States. The only other nations that can borrow money at 3 per cent are France, Belgium, Holland and Canada. The United States is the wealthiest nation in the world. The great English statistician, Mulhall, has compiled a table showing the wealth of the nations of the world in 1895, as follows: United States, $81,750,000,000; Great Britain, $59,080,000,000; France, $47,950,000,000; Germany, $40,800,000,000; Russia, $31,625,000,000; Austria, $22,350,000,000; Italy, $15,800,000,000; Spain, $11,900,000,000. These figures include everything, such as farms, railroads, houses and merchandise. The annual earnings of the people of the same countries are estimated as follows: United States, $9,400,000,000; Great Britain, $7,115,000,000; Germany, $6,400,000,000; France, $5,955,000,000; Russia, $5,820,000,000; Austria, $5,535,000,000; Italy, $2,180,000,000; Spain, $1,365,000,000. (In November, 1897, the United States and Great Britain included a loan of $5,000,000,000 in the First Anglo-American loan, and the United States took over the debt in the first year.)

WARR NEWS. AT MANILA.

The arrival of American troops, under General Merritt, at Cavite, and the extension of our lines along the coast of the bay toward Manila, induced a sharp attack by the Spanish forces on Sunday, July 31. About 3,000 Spaniards assailed our advance lines, during the afternoon, in form of wind and rain for a "momentous" engagement. The Spaniards were repulsed with heavy loss. The Americans lost eleven killed and forty-four wounded. Slight attacks were made by the Spaniards during the last three days of August, but without success. The troops engaged were mainly from Pennsylvania, California and volunteers. They acquitted themselves like veteran regulars. The insurgents took no part in the fight. How much that fact may mean cannot be determined now. The Americans seem to be in position to capture Manila at any time. The monitor Monterey has reached Manila. Her presence adds greatly to the United States forces under Dewey. Great suffering, because of scarcity of food, is reported at Manila, and such sickness as to-day, the rainy season, is increasing. One cause for anxiety is the possible efforts of the insurgents to "loot" the city, when it is captured. They stand ready to reap a terrible harvest, which the oppression of Spain has grown, through many years past. What our troops would do from "paying the Spaniards" as their semi-barbarism desires, remains to be seen. The natives and foreigners are said to suffer most from lack of food, because the Spanish soldiers and the church officials in security, lie down in security for themselves. The Spaniards hope to hold out until peace is declared, and the insurgents are pushing their assaults, lest the city not fall before peace comes. They renewed their attacks after the repulse of the Spaniards by the Americans.

PEACE! PEACE!!

On this morning, Friday, August 12, 1898, the evidences are fully in hand that the formal signing of the peace Protocol will take place at Washington, if not of the whole of the great European war, at least of the war with Spain. The various commanders can be reached by messenger. The war news of the morning is vigorous and favorable to the arms of the United States at every point. The American forces are marching forward to Pahna, where the daily increasing victories. Yesterday a large and formidable movement was begun for the capture of the Isle of Pines, which, unchecked by the announcement of peace, would give us possession of that island within a week. The island is as large as the state of Rhode Island. It lies about thirty miles south of Cuba. It is fertile and especially adapted for grazing. It has formed the chief source of supplies for Havana for some time past, and its occupation by the American troops would hasten a bloody victory over Havana, the last stronghold of Cuba. But all this is to be gained by the coming of peace.

The situation from the Spanish side is stated in the following dispatches:

MALAGA, August 11, 10 P.M.—The government has received the Protocol from the Cabinet Council, and has hastened the signature of peace. The government will send a dispatch to M. Cambon to-night, empowering him to sign the preliminaries of peace.

The day has been diplomatically one of the most important of the European-Asiatic war, just as our peace with Russia was for good or evil. The situation is much complicated, and slight influences may precipitate a great European-Asiatic war, just as our peace with Spain is secured.
CDAWN TRBUTED EDITORS.

By L. C. BANDOLPH, Chicago, III.

Before the 11 o'clock lecture at the Bible Institute some one handed in a question. The lecturer did not see the inquirer and answered rather impatiently, thinking the object of the question was to provoke discussion. The next morning Dr. Gray humbly asked the pardon of the class. "I was the one at fault," he said. "A teacher should always be patient. I am more grieved over this than any one else can be, and I ask your forgiveness."

I think a quick sympathy and feeling of kinship sprang up in the heart of every member of the class for the teacher already so much respected and admired. It was a touch of the genuine religion of the Lord Jesus. It was pietty put in practice. I listened eagerly to the incisive, spiritual analysis of Matthew throughout the hour which followed. It was a feast of good things, but the best of all was the opening sentence.

There are fathers, mothers, teachers and others in authority who will never have the confidence of those whom they instruct until they say, "Forgive me." It is divine to forgive. The blood which seeks forgiveness, that too is from God.

DEACON HENRY W. GLASPEY.

On Sabbath afternoon, July 30, after three hours' lecture at the Palermo, W. G. Glasspey passed from the present life to that beyond, in the 84th year of his age. He was taken about two o'clock with a pain in his side. Although his symptoms were not regarded as serious, a physician was called in hoping to give him a decided relief. It soon appeared that some relief came, but about five o'clock he breathed his last. The pain had not been severe enough to reduce his strength and the desire which he had expressed, that when his end came it might come suddenly, was fulfilled.

He was born Nov. 24, 1814, in Greenwich, N. J. He was reared in the observance of Sunday. In early manhood he embraced religion and united with the Baptist church of Rhodestown, N. J. He was married March 13, 1843, to Miss Susan Ayers, who survives him; they had been married 55 years, 4 months and 17 days. About three years after his marriage he embraced the Sabbath and united with the Shiloh Seventh-day Baptist church. He was afterward ordained as deacon by that church. It appears that he was one of the pillars of that church during the maturity of his manhood, and also a trustee and a liberal supporter of Shiloh Academy. In 1869 he moved to Watervliet, Wis., where he became pastor of the church at that place. In 1871 he came to Farina, united with the church there and continued a member and officer bearer in the church during the remainder of his life.

His life was a highly exemplary one and he leaves his friends and his church in the highest respect by all who knew him. "A better neighbor never lived," is the testimony of a man who lived quite near him several years.

Three daughters and two sons, besides his wife, survive him. One son, residing at Rochester, N. Y., came in time to attend the funeral. The other son resides in Shiloh, N. J., and one daughter, Mrs. W. C. Titworth, resides at Alfred, N. Y. Two daughters live at Farina, one residing with the mother.

His funeral, held at the church on a week day, was attended by a large congregation. By reason of the illness of the pastor, D. B. Coon, the services were conducted by the writer, assisted by the pastor of the M. E. church of this place.

C. A. BURDOCK.

RAILROAD FARES TO CONFERENCE.

The fare from New York to Milton Junction and return, by Erie and Chicago and Northwestern roads, is $27.95. Sleeping car each way, $5 for both, $10 for section. Tickets and baggage checked, must be secured at Chambers Street Station in New York direct to Milton Junction.

The train leaving New York at 9 o'clock Sunday evening, August 21, will take up the friends at Alfred and vicinity the next morning and be due in Chicago at 7 o'clock A. M., Tuesday, the 23d. The regular trains on the C. & N. W. Railway leave Chicago at 9.10 A. M., arriving at Milton Junction, 1.08 P. M.; leave Chicago at 5.00 P. M., arriving at Milton Junction, 8.35 P. M. On Tuesday, the 23d, a special train will accommodate our people, leaving Chicago at 3.40 P. M., arriving at Milton Junction at 7.00 P. M. If, however, 100 persons are ready to go at 2.00 P. M., this special train will leave Chicago at 2.00 P. M., arriving at Milton Junction at 5.00 P. M. The headquarters of the M. E. church people, leaving Chicago will be at the well-known Briggs House (European plan), corner of Randolph and Fifth Avenue, where our people will be welcome to rooms without charge. This will allow all to be comfortably settled that evening, and is the arrangement most in accord with the convenience of the friends at Milton Junction, as the Committee understands it.

A special car will be provided on the Erie if 180 people desire sleeping car accommodations. Persons wishing such accommodations are requested to apply early to D. E. Titworth, Plainfield, N. J. The fare from Philadelphia to Chicago by the B. and O. is $17.00; by the Pennsylvania, $20.00, if applied for March 22. By adding one-third to these rates the expense can easily be determined. Don't fail to notify the ticket agent in advance of your wanting sleeping car accommodations for at the Chambers Street Station of the Erie road in New York. As stated last week, any one desiring different arrangements from those mentioned in the printed instructions about time of returning, or other matters, must apply to Ira J. Ordway, 544 W. Madison Street, Chicago, Ill.

COMMITTEE ON RAILROAD FARES.

SMASH THE ARMY CAANTEEN.

To the Editor of the Sabbath Recorder:

The importance to the public of the subject of temperance, especially of the evils of the effects of alcohol resulting in his summary rejection—only to be placed under a new system of organization to create an army of chronic inebriates? It is not just that of that government which demands purity from this vice in its volunteer recruits, we should demand purity in its veteran soldiers! Furthermore, it is a deplorable fact, that so called loyal and elastic has the military conscience become, on account of close familiarity with alcoholic beverages of the stronger types that beer is not currently regarded as an intoxicating drink! Only recently an officer, high in rank, in reply to an appeal from a committee of the W. C. T. U. to close beer, was camped on hand stationed at the cantonments did not handle intoxicating drinks, but "only sold beer!" Though the leathery throat of that gallant officer may have long since been proof against all stimulants other than nitric acid, or club-room whisky, it must not be forgotten that the innocent thought of the ones upon which Satan especially smiles.

Let the people of the nation give an expression on this question through the petitions incapable of misinterpretation, and so emphatic as to leave no doubt that a vast majority of our citizens believe that the government is responsible for its own defenders, as well as believing that "righteousness exalts a nation, but sin is a shame to any people."

E. W. BLACK.
Tasks
- Missions.
  By G. U. Whippett, Cor. Secretary, Western R. L.
  
FROM F. J. BAKKE.

The members of our church are all well and are doing a good work and progressing.

We are having a very busy time in our little beloved land, because our young Queen Wilhelmina will be, D.V., 18 years old on the 31st of August, and then on Sept. 6, next, she will be crowned and proclaimed "Queen of the Netherlands." She is the only descendant of our honored "House of the Nassaus," who made us free from cruel Spain, with the help of God, so that now we are a free nation.

May God bless her and keep her, lead her in his ways and give her the same necessary and good things which he gave Solomon, without which no queen, king, president or governor can rule and reign well.

May God grant it.

We read and hear much of the war between the United States and Spain, and without saying anything as to the right or wrong of both, we would like and wish that our Heavenly Father, in his mercy, would give peace soon.

Now-a-days we see out of the daily newspapers that Spain had to give way, and the American ships were allowed to go where she had not before been. We hope she will not give way, whatever now see that it will not do to slaughter the people like beasts, as they were wont to do.

Our forefathers experienced sad and cruel things of this proud, haughty, and cruel people.

In a few years, in the time of Dac Alva, an enemy or count, of Spain, who did rule our land and in the latter part of the sixteenth century, most cruel man, did murder more than 18,000 poor Dutch people, for the reason, he said, that they would not obey him, but rather prefer to serve God according to work and doings. It's true, rather preferred to serve God according to work and doings. It's true, rather preferred to serve God according to work and doings.

Another interesting Convention the same week was the Congress of the International Federation for the Abolition of the State Regulation of Vice (Prostitution).

These meetings were held for four days, and in connection with them was held the Anniversary of the Ladies' National Association for the same object.

The special purpose of the English Association just now is to seek to amend the law of Parliament by enacting a law that shall prevent the placing of acts putting prostitution under the control and regulation of the State in India.

The reports and speeches before the International Federation were from all parts of the world; and were in some respects encouraging, though necessarily painful and disagreeable in their subject matter.

Mr. A. V. E. Velthuysen, Jr., of Amsterdam, was a delegate to this Congress, and prepared a very excellent paper on the condition of the workers in the Dutch colonies in the East Indies in respect to concentration, cubing, and prostitution, and the efforts done to diminish the same. This paper was read in English and was read by Dr. Pinto, the President of the Congress, with whom Mr. Velthuysen is closely associated in the work. They thought Mr. M. W. Hoek of Holland, of which Bro. Velthuysen and his friend, Mr. Van der Steiner, are the founders.

FROM S. R. WHEELER.

The work has gone on as usual for the past quarter.

Attendance at Sabbath school has not been quite so large by reason of absence, at first, and then later. Our family is now on a visit to North Lorp, N. One family is spending the agricultural season at Calhan, Col. Some of our members are at work in the mountains and do not get down to attend meeting all the time. All are working for the Lord, thinking its reward and our people will become better situated financially as the years pass. The church will become better able to sustain both home and denominational work.

Boulder is making more material advance this year than it has done in any one previous year. New buildings, and good ones, both for residence and business, are continually going up. Last winter the Texas-Colorado Chautauqua summer resort and school was located here. There are about 250,000 visitors here during the season, and there is a large and vigorous effort to erect buildings and get the grounds ready for the opening on July 4. The location is a most charming one, and there are many attractions which accompany Chautauqua assemblies. We very much wish more of our people were here to enjoy the pecuniary and mental comfort, and to be with others about the Lord. We pray for you and for us that we may increase in strength to the glory of the blessed Master.

Potala, July 12, 1886.

FROM W. C. DALAND.

About the middle of July was held the Third World's Sunday-school Convention in London. There was a convention held in 1882 which was international, but the first real World's Convention was held in 1889, also in London. The second was held in St. Louis in 1893, and this is the third, the same arrangement being that they meet once in five years. The delegates present at this Convention numbered about 2,500, representing some 24,000 Sunday-schools, 2,500,000 teachers, and 35,000,000 scholars, in different parts of the world.

Some very interesting figures and statistics were brought out in the course of the proceedings. Prominent, however, in all that was said were references to the friendly relations existing between the United States and England.

There were about 350 American delegates present. The Lord Mayor invited the Convention to a reception at the Mansion House. He personally welcomed the visitors, and they were received in the great hall, the gold plate, cupola, pictures, etc. of the Mansion House. The Lord Mayor made a speech encouraging the movement of Sunday-school work, and spoke warmly of his feeling of pleasure at welcoming the Convention to London, referring in a touching way to some of the delegates from the United States who were lost, in the ill-fated Bourgogne. In speaking of God's providence in working it up, he brought out that God's people had to come from Rome remarked that when God wants to open up fresh ground in the East he calls for a Dewey—whom he described as a "true Briton," but improved by two and a half years. The Dewey delegate said that America and England were one, in "fact every American was born within sight of Bow bells." These things tend to produce good feeling and are a happy omen for the future.
WOMAN'S SIGHT FOR A POCKET.

How dear to this heart are the old-fashioned dresses,
When food recreation presents them to view!
I fancy I have found the shadow of a gown;
The wide-sweeping muslin, the silk that hung by it;
The attractive trimmings of tinsel and silk;
The ruffled frocklet, the pink organdy nigh it;
And the Cashmeres, that, as my mother warned me,
Are the old-fashioned pocket, the oblong pocket.
The precious old pocket that hung in my gown.

That dear, roomy pocket I'd haul as treasure,
Could I but behold it in gowns of to-day:
I'd find it the work of an exquisite pleasure,
But my mother warned me, "Young girl, dear," she said,
"To wear such a costume would be the height of fashion.
"I'd rather be so convenient when going out shopping,
"For I might drop a tear of regret will my fond visions drown;
"But if you must wear such a thing, why not wear moiré or
"And always my purse or my kerchief I'm dropping.
"Oh no!" she said, "The old-fashioned pocket is my gym.

The old-fashioned pocket, the oblong pocket.
The precious old pocket that hung in my gown.

A gown with a pocket! How fondly I'd guard it,
Each day, ere I'd don it, I'd brush it with care;
Not a half Paris costume could make me discard it.
Though trimmed with the lace an embroidered glare.
But I have no hope, for the fashion is banished;
The flattering muslin, the perfection divine.
As fancy revives to the days that have vanished,
It is for the adornment of a new occasion of that event.
The present Mrs. Carpenter did not forget it,
But sent five pounds to the work as a memorial.
When we think of all these missions since its beginning, I am sure it is a great cause for thanksgiving,
And strong indications that God's blessing has been so richly bestowed on it.
In my mind, this woman's life is precious,
For the utmost in carrying forward the Lord's work;
And for educating the students to do their utmost in carrying this knowledge to those less favored than themselves.

As you may know, it is a more disappointment to us that a teacher cannot be sent out to us this year. We have been thinking much about this being our Jubilee Year of the mission. It is true that very few are left who were most instrumental in sending out our first missions, fifty years ago, but I wish we were able to send out a new missionary for this occasion of this mission.

The urgent need is in the educational work. The fullowillg things are required:
- Prayers for the work.
- Contributions for the work.
- Encouragement for the work.

There are three departments of work in the China Mission: the Boys' School, the Girls' School, and the mission work in the field. I am sure that we are losing our present missionaries in China, but if we do not encourage them, they will not be able to do their work. Then the mission work will be a failure.

The Boys' School needs a teacher for our Boys' School for the next school year. I am sure that the wonder of God's love is the secret of our success,

A teacher ought to have been sent to China last year. I should have defrayed one-half of his expenses then.
SEVENTH-DAY CHRISTIANS.

BY W. E. MELLONE.

(From the Jewish Quarterly Review, London, Eng.)

(Continued from last week.)

It must have been near about the time when John Trask recanted and his wife was imprisoned, that the principle of the Seventh-day Sabbath began to find considerable acceptance and practical compliance among the Baptist churches of London, and in some of the western and southwestern counties of England. And soon we find churches referred to which are known as "Sabbatarian," or "Seventh-day congregations." One of the earliest of these was that which met in the little meeting-house in Bullstake Alley, Whitechapel. But nearly all that we know about it is in connection with the tragic fate of its first minister, John James, whose little-known story well deserves to be told. In telling it we shall have to borrow largely from a little book in the possession of the British Museum, of which, to my knowledge, not many copies exist. John James' origin was as humble as that of Bunyan, and like him he belonged to the class whom Sydney Smith stigmatized as "inspired tinkers, shoemakers," etc. He was so poor in body that he had to give up the calling of a "sabbatarian," and from this strengthening himself to the hard labor of it. He learned the art of weaving silk ribbons, which had recently been introduced by the persecuted and fugitive Huguenots. But in that small and defective order of instruction and education which was hardly his soul, and his intellectual powers were of no mean order. The last scenes in his life are of deep interest, showing us the portrait of a true hero of faith, who died a martyr to his ideals and dreams, and affording a striking picture of the state of things in England about the time when the Pilgrim Fathers were hatched out of their country.

The congregation had met for worship as usual in the afternoon of Saturday, October 19, 1631. At three o'clock Mr. James was in the pulpit preaching his sermon, from 1 Cor. 6: 20, "Ye are not your own," etc. Suddenly the service was interrupted by the entrance of Justice Chard and the head constable, Mr. Wood. The latter in a loud voice, called on the people to come down from the stairs, for having "committed treason against the king." Mr. James, taking as little notice as possible, went on preaching. The constable then came nearer and repeated his demand, declaring that if the preacher did not come down he would "pull him down." The disturbance now became general and the minister was compelled to stop, but he declared he was there in the name of the King of kings, and he would not come down unless forced to do so. Whereupon the constable ascended the pulpit stairs, seized the head constable, and literally dragged him down to the floor of the house and led him forth in custody into the street. Here there was a great uproar, for the cry of "Treason! Treason! are up from the people, and they ran together from all parts. More constables were called, and James was conveyed under guard to a public-house nearby. Here some soldiers and other lewd fellows amused themselves by mocking the tone and language of the Ana-baptists, saying, "Drink to thee in the Spirit." Rebuked for their ribaldry by the officers, they replied: "We would only speak a few words to him in the spirit."

Meanwhile most of the male members of the congregation were taken into custody and were being examined in batches of seven. Those who would take the oath were set at liberty. Those who would not were then forced to take allegiance to the king were committed to Newgate prison. Having dispatched this business in the Half Moon Tavern, a place near the Tower, the magistrates entered the meeting house and seated themselves about the communion room. Among others there was then James and some of the female members of his flock brought before them for examination. Witnesses were called, some of whom were believed to have been paid large sums to swear that they had heard the pastor use some scandalous words against the king. The women denied that any such words had ever been spoken. But in the end John James was committed a close prisoner to Newgate on a charge of High Treason.

The next scene opens in the King's Bench Court at Westminster. Here James was placed upon his trial before no less than four judges, Lord Chief Justice Forster and Justices Mallet, Twisden and Windam being on the Bench. Arrayed against one poor Baptist minister at the bar were the Attorney-General, the Solicitor-General, and four King's Counsell! The little man bore himself bravely, and showed that if he was a fanatic he was no fool or harebrained visionary. He took exception to the indictment on a point of law, and read the rulings of the Court which supported his contention that he ought to have been served, and was not, with a copy of the indictment. The objection was overruled against him. He then consented to plead "not guilty." Asked after the old way was reserved to him, he answered: "I am as safe as the laws of God." "Whereupon," we are told, "the lawyers gave a great hisse," Commanded to plead according to due form, "By God and the country," James demanded to know what those terms might mean. "By God," said the judge, "is necessitated by the laws of God, and by country is meant twelve good men of Middlesex." The witnesses were the same as on his examination before the magistrates. They had heard James, when they were listening outside his chapel, call the king a "bloody tyrant," and declare that the "ruin of his kingdom was near." Then they were asked if they had heard him say anything about "fighting the Lord's battles." They answered that they had forgotten to state that he did say that "when they had the power again they must use it more thoroughly." The prisoner was now called upon for his defense. He a poor, deformed creature against the whole bench of judges and six of the leading counsel of the day. But he was equal to the situation and undaunted still. He called witnesses who swore that they had heard the witnesses for the prosecution admit that they had told what to say, and then affrighted or bribed or both the crown witnesses were recalled, and denied that they had ever admitted anything of the sort. James then called witnesses who had been present on the occasions referred to, and who swore that no such words had ever dropped from his lips! The Lord Chief Justice, after hearing the whole business, took notice of what had been said on both sides; and then told James that he "was free to speak for himself as long and as much as he pleased," but that "when he had concluded he would be allowed to speak no more." We can imagine the sensations of the poor weaver as he stood before that august tribunal. How must have blushed against the king, he desired nothing so much as the salvation of his soul. Turning directly to the jury he appealed to them "not to be overswayed by any appearances of shedding innocent blood." He concluded by saying that they were his real judges as to matters of fact. He would say no more for himself, "but one word for the Lord." "The poor man for such a work, but he was called forth and should declare: That the Lord Jesus Christ was King of nations as well as of saints; and that the government of all kingdoms did by divine right belong to him." And here he should give them one or two scriptures, quoting Rev. 11: 15-18. Now the Lord Chief Justice stopped him, exclaiming: "Hold, Sirrah, Sirrah! You think you are in the conventicle in Whitechapel preaching. This and few legal formalities finished the trial. James was found guilty of high treason, but sentence was postponed until the following day, the third of the proceedings.

Brought up for sentence, he was asked in the usual way if he had anything to say, etc. He replied that he had not much to say, only "to fear more scriptures which he would leave with them." Here he quoted Jer. 5: 13, 14, and Ps. 110: 15. His last word should be: "Jesus Christ is King of England, Ireland, Scotland, and all the countries of earth." Then they silenced him, and the Lord Chief Justice formally condemned him to death. Told that the goal of all London were anxious that I hesitate to reproduce them. But for the sake of their historical interest, as showing what men had to endure in the bad old days for mere pious opinions, the naked truth ought to appear. The judge said, "John James, thou art carried from hence to the prison, and from thence to the place of execution, and there to be hanged by the neck; and, being yet alive, thy bowels to be taken out (a fire having been prepared beforehand) and to be burned before thy face." The last scene is with dear James, his body quartered; thy head and body quartered; thy head and body to be disposed according to the king's pleasure." James had only time to exclaim: "Blessed be God! whom man hath condemned he hath justified." It is harrowing to read how many went forward to the scaffold without stammering a word of protest. He was not all that remained for him to endure. In the few days that were left for him to live he suffered cruel wrongs at the hands of his jailers. They were continually demanding some new point to be taken in his accommodation. One of these harpies claimed his coat and took it from his back, afterwards offering to sell it to him. The poor prisoner replied that "the clothes they
THOUGHTS.

In a former article I mentioned secret societies. In a Republican land the high-sounding titles, for example, "Supreme Guardian of the Woodman Circle of the World," seems strangely out of place. A single remark about the Lambskin, the Woodman Circle of the Woodward, was not without its value. We find that John's is an version, come once, for the first time, shows in Gal. 4: 22-26, took both Hagar and Sarah. The music of Conference is in the hands of the people. The music of Conference is in the hands of the people. John, who says of himself, "I am the voice of one crying in the wilderness, prepare ye the way of the Lord," is of kindred blood with Christ, and of miraculous birth. His mission to "prepare the way," shows that his work does not stand alone, but forms a part of that which is to come. The message, "Repent ye, for the kingdom of heaven is at hand," was no new truth or doctrine, but one known and felt in the hearts of all the devout of Israel through faith, and obedience to the law and the prophets. But "the law and prophets were until John," John; and we might dispense with the same truth. We find that John's is an essential work in the plan of redemption. Why these two forms of work? Is it not for the same reason that the covenant with Abraham contained two parts, which, as Paul shows in Gal. 4: 29-31, took both Hagar and Sarah to fulfill? Ishmael of Hagar was "born after the flesh," but Isaac of Sarah was "born after the spirit." In Canby and Howson's translation, we have these words, "Now, all this is allegorical, for these two women are the two covenants given from Mt. Sinai, whose children are born into bondage, which is Hagar (for the word Hagar in Arabic signifies Mt. Sinai, also Hagar in Arabic means a rock) and she answers to the letter of the spirit. So under the new covenant we find two men, John teaching repentance and water baptism, and Jesus suffering death, that he may give eternal life, and the baptism of the spirit, as seen on Pentecost. Is not this same truth taught by Christ when talking with Nicodemus? "Ye must be born of the wind; for the wind is the creature of the Spirit." 

(W. F. PLACE.)

THE TWO BAPTISMS.

BY M. E. TOOD.

John and Jesus had two baptisms, one in water, the other in spirit. John, who says of himself, "I am the voice of one crying in the wilderness, prepare ye the way of the Lord," is of kindred blood with Christ, and of miraculous birth. His mission to "prepare the way," shows that his work does not stand alone, but forms a part of that which is to come. The message, "Repent ye, for the kingdom of heaven is at hand," was no new truth or doctrine, but one known and felt in the hearts of all the devout of Israel through faith, and obedience to the law and the prophets. But "the law and prophets were until John," John; and we might dispense with the same truth. We find that John's is an essential work in the plan of redemption. Why these two forms of work? Is it not for the same reason that the covenant with Abraham contained two parts, which, as Paul shows in Gal. 4: 29-31, took both Hagar and Sarah to fulfill? Ishmael of Hagar was "born after the flesh," but Isaac of Sarah was "born after the spirit." In Canby and Howson's translation, we have these words, "Now, all this is allegorical, for these two women are the two covenants given from Mt. Sinai, whose children are born into bondage, which is Hagar (for the word Hagar in Arabic signifies Mt. Sinai, also Hagar in Arabic means a rock) and she answers to the letter of the spirit. So under the new covenant we find two men, John teaching repentance and water baptism, and Jesus suffering death, that he may give eternal life, and the baptism of the spirit, as seen on Pentecost. Is not this same truth taught by Christ when talking with Nicodemus? "Ye must be born of the wind; for the wind is the creature of the Spirit." 

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Young People's Work

LIVING for Jesus day by day.
Following just as he leads the way;
Never worry, but trust in Him;
Doing his will, and that is all.

LIVING for Jesus! all the while
Blushing for sin and smiling; the
world could not feel it if I knew the smart,
And best result of an ever-beating heart.

LIVING for Jesus everywhere,
Planting footpaths, leading from the highway of fighting
one can do.
For the Master will gather the harvest home.

LIVING for Jesus in pleasure or pain,
Joy or sorrow, sunshine or rain;
Calling rare flowers from the bitter and sweet;
Learning great lessons while at his feet.

LIVING for Jesus! just little things
In our daily life may take the wings
Of messages, swift and strong and brave,
And—God only knows—a soul may save.

LIVING for Jesus! Living, not dead,
Drawing rich life from the fountain head
Quietly wading, though unseen,
Many a life from the living stream.

PRESIDENT'S LETTER.

Dear Young People:
I want to tell you of a letter which I have received from a young lady, a church member for several years, but not active, who is not satisfied with her careless life. She feels it more "consistent" to be silent. Her "in
sight" is that of Satan's footsteps, leading from the highway of holli
ness.
He has led nearly all of us aside, sooner or later, in just this way. You have en
listed under the banner of Christ. Then the only consistent thing you can do is to fight your way back. Show your colors. But my "influence!" It will be the best when you try,
how weak, to do the thing you know you should do. Are you a poor soldier?
Well, you are not a deserter, if you keep trying. This is the most honorable thing one can do. But I do not like this figure of fighting in religious work. Then take the one
which comes from the relation of parent to child. God is your Father. You are his son,
no matter how rebellious. If you are a Prodigal, relation is unchangeable. If you are well,
 splendid, or obedient? Now if you will take the place you would have a child take,
you will have no trouble. You can set
tie every question. Call him Father. Ask
just the help you feel you need. You will get
great lessons from within yourself. Do not 
giving way to these feelings only makes mat
ters worse. Are you going to live and die this way?
My reader, if you are in this con
dition, please answer, yes or no. If you an
swer, "No, I am not," then answer the ques
tion, When will you change? Write down the
date; if you write any future time, is it
good to promise to do at a future time what
we know we should do to-day, but will not?
Again, the letter says: "The Bible is so far beyond me I cannot realize it is for me."
This, too, is the condition of thousands. Do
you know the Bible is a great library? Not
a single book, but sixty-six books. The
history of men, countries and nations for centuries;
Prophecies which have been ful
filled in almost every year of every century of time,
by which we can answer all the questions of this and the future life. What
a library! The ideas of any human mind under
standing it all, comprehending it! Sitting in
judgment over it before he obeys it, or goes
to it to feed his hungering soul. Eternity
will be none too long to fathom it, with Christ
as teacher.

Read 1 Corinthians, 13th chapter, once a week for three months. Search the book of love, John's Gospel. What are the fruits of the Spirit? Find them. Do you see, if you be a branch, and abide in the true Vine.
I am not half through with this letter, but
must close.
E. B. SAUNDERS.

MIDDLE ISLAND, W. Va.—The Y. P. S. C. E. maintains a fair degree of interest, our weekly prayer-meetings averaging about twelve active members. The following officers were elected August 6: President, Collie Davis; Vice-President, Miss Evie Noble; Secretary, Miss Tressie Randolph; Treasurer, Brada Sutton. Con. Snc.

The Readers' (W. Va.) Society is still alive and, we think, growing. By growing we mean something better than an increase in membership. We have sent to the Treasurer our pledge to the support of Dr. Palmberg. Our Society is keeping pace with the state work. Two delegates represented us at our District Convention at Clarksburg, and one at the State Convention at Huntington. Our pastor is the state Vice-President from our district, and our program for the after noon of the Fourth, to be given in a grove near the church, but, owing to rain, the exer
cises were held in the church, the splendid ad
dress of Pastor Stillman being the main feature of the program. Con. Snc.

A GOOD many years ago there was a boy growing up in a home of poverty, with no
advantages. He was long and lank and awkward, a most ungraceful boy. He would
lie on the floor at night, when his day's work was done, reading by the dim firelight.
There seemed little hope that the boy would ever be a man of power. But the years pass and we see him President of the United States.
One day we see him taking a pen and signing a paper which sets free three millions of slaves,
and writes the name of Lincoln among the immortals of history. In his daily tasks, doing the best you can in your circum
stances, and wait for God's time. It takes months for the apple to grow mellow and
sweet on the tree. If you are a disciple of Christ, God is going to make something very beautiful, very noble, out of your life,
when his work on it is finished. You will not always be struggling with faults, fainting
under infirmities, bowing beneath burdens, striving in vain against difficulties. It doth
not yet appear what you will be; but there is glory in reserve for you, if only you are faithful.
—Rev. J. R. MILLER.

THE BEST FOOD FOR CHILDREN.

If mothers only knew how to prepare their children for the hardships of life, these condi
tions might be easily avoided, writes Mrs. S.
At a very early age they should be taught to eat food to build muscle, brain and nerve,
and to give force and heat—not simply to
be satisfied with the haphazard operation. It is not necessary, however, to hold long conversations with the child as to what she should and should not eat. As a rule, the first dish of oatmeal the mother gives to her first child is simply cooked with sugar. In a little while the health gives out, and the child has indications

Then, too, the child thus trained from in
fancy feels that fat is objectionable, and at the age of fifteen or sixteen, when an atomic condition makes itself felt, one needs a necess
ary article to her salvation—is the most dif
cult to take, and is frequently necessary to resort to oil baths or oilunctions. You will no doubt call to mind that cod-liver oil is the best thing for the ordinary dietary. Butter and cream may be used in as large quantities as the patient can con
veniently digest.

All fried foods must be strictly avoided.
Potatoes may be eaten twice a week, and
should always be boiled. Boiled rice may be
taken once a day; but all bulk foods, such as
turnips, cabbage, carrots and parsnips, should be avoided. I fully believe that spe
cial feeding in any illness will bring about a cure unattainable by medicine alone.
By engagement outside business was difficult, I mean living on precisely such food as the patient in that condition can thoroughly digest and assimilate; or upon the best foods to repair the diseased tissues, rejecting all others.

Ladies' Home Journal.

HIGHER CRITICISM AND NAVAL HISTORY.

The Interior touches the question of higher criticism as applied to history in a telling manner. Writing under the title "Impossible," the Interior says:

This is the way it will look to the critic three thou
sand years from now: It is of course evident to the unprejudiced reader that the traditional records of the war between Spain and the United States, has suf
fered at the hands of interested redactors. As it appears we have been perfunctory to the great lib
eries of Manila and Santiago resulted in the destruction of two entire Spanish fleets, embracing a dozen of the finest iron-clads afloat, with the loss of but two killed upon the American side and three wounded. This is so absurd upon the face of it that it must be at once re
jected. But when we remember that at the time the en
gagement outside Santiago was in progress, with the re
ported death of one man as the only fatality on the Ameri
can fleet, the American army lost 1,800 on shore, and
with the critical history to deplore the fiction, but only to search for the sources of it. Battles at sea have always been far more destructive of life than
land, and that between Lord Howe and Admiral
Ushant, one hundred years before, having cost over 8,
000 marines. We know, therefore, that the account of these engagements at Manila and Santiago was never by his
hand, that whatever has been either reborned in the
interests of the navy, or were from the first manufac
tured by persons engaged in the construction and sale
of incunabula. Indeed official dispatches from both of the
places to the Spanish capital, Madrid, have been found,
contemporary dates denying practically that any
such engagement took place. Governor-General Blanco
says in just so many words that "Cervera made a sortie from the harbor and escaped." However that may be, it is simply impossible that ten or fifteen men-of-war, most of them armored with iron and steel plates, could have been sunk, and hundreds of Spaniards killed with thou
sands taken prisoner, and the Americans could have been "two killed and two wounded but absent.") Interested mo
tives lie at the bottom of such a report as that, and
strongly as the tradition has been maintained, it must be rejected in toto as not only impossible but absurd. Even the Book of Kings, in the Bible, with all their wretched confusion of numbers, contain nothing so pal
patible as this. The editor of "Chronicles," in the "Chroni
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enticed to a wretched confusion of numbers, contain nothing as pal
licable as this. The editor of "Chronicles," in the "Chroni
cles," could not have been such an

Wholesale condemnation of Higher Criti
icism is foolish. But it is equally foolish for a
man to sit in final judgment on history which seems impossible, because he is three thou
sand years away from the time of its oc
urrence.

ANTICIPATION and hope are born twins.
Children's Page.

A HOLIDAY IN THE COUNTRY.

By Mary L. Wyatt.

A delightful maiden you there could find Than Little Miss Violet Lee.

To go to the country one summer day To visit her cousins three.

She had dressed herself in her finest clothes, For she had been so long without.

And was shocked to find that each country child Were dressed in rags instead of gowns.

The cousins were playing out under the trees, Roary and free as the air.

But not one of the little city Miss Each one of them stopped to stare;

But two of the children four Were playing in merry glee.

And then the puppy came in, to make the burn. The lambs and bunnies to see.

But Violet couldn't climb over the fence. Because of her frills and her fritz.

And she dared not walk in the meadow-grass, For fear of spoiling her boots.

And she couldn't climb up the hay-mow stairs To see the dear little doves,

Because she would tumble in her pretty dress. Or injure her new kid gloves.

And then on her face came a sorry look, Unworthy, somehow, of her years.

And, alas! with discerning cousins saw The empty, empty lift.

They gathered around her and begged her to tell What made her so very low.

She told them. They whispered a minute or two, Then ran to the house in glee.

They dressed her feet in the stoutest shoes, No hat on her head.

And they covered her beautiful ruffled dress With clean collar.

Then all day long in the barn or the fields She worked, and worked, and worked.

And a hapless maiden you never could find Than Little Miss Violet Lee.

Outlook.

HOW LOLLIPOPS HELPED.

A funny little girl named Lollipops, with a little red dress, half on and half off, and two very small shoes each on the wrong foot, stood by the chair and down by a table that was only a little lower than her curly head.

"See, pap!" she said, "I dessed all my own self. I'm doin' to help mamma lots to-day, 'cause she's so busy."

Then she pattered out in the kitchen where mamma was getting breakfast. A pan of milk stood upon the table.

"What can I do to help, mamma?" said Lollipops. "I'll give the kitty some milk."

"I didn't think it would do dat way!" said Lollipops; while her busy mother washed and watered and changed her dress. "I'm so sorry!"

She felt quite bad for as long as two minutes. By the time her pretty pink dress was settled, and she climbed into the high-chair calling for a "pancake-and-cream-and-sugar," the smiles had all come back, and she looked like a pink rose.

"Now what shall I do to help, mamma?" she said again, as she clambered down after breakfast. "I'll clear the table. Won't you be glad, ashie two pots?"

But she dropped the pile of saucers and broke every one of them, and upset the pitcher of syrup over the clean table-cloth.

Then her mother put her upon a chair, to sit still while she washed the dishes. But Lollipops removed it from her chair onto the flour-barrel, which was on the table, and so she fell on the sharp rim of the milk-pail, and cut such a gash in her forehead that the family were frightened nearly out of their wits.

An hour and a half of comforting and tending, and little Lollipops, with a great black bandage on her forehead, was ready to help mamma again.

This time it was making beds. "I'll straight it for you, mamma," she said. But she pulled every blanket crooked with her little soft hands, and hindered far more than she helped.

"O Lollipops! I'll tell you what will help mamma most!" said the long-suffering mother at last. "Go and clean up your playing-box."

"Oh, yes!" said Lollipops gleefully. The parlor was ready for company, and looked very inviting.

"I'll take my box in there," said the small girl. "Not bover mamma." She dragged in the box, which was just as much as she could do; and then, by way of arranging it, she poured out the ink on the carpet.

The marbles rolled everywhere. The paper "tickets," which Lollipops cut by hundreds, flew all over the room; while a mixed collection of dolls, blocks, dishes, and every-thing else, filled the corner of the floor. Just then the puppy came frolicking in; and helped to spread the confusion. In just three minutes the neat, orderly parlor was changed into the worst-looking room you can imagine. Then Lollipops heard the thump of the rolling-pin.

"Mamma's making pies. Course I must help her!" she said. And she ran, leaving everything where it lay.

She made some delightful thimble-pies "to help mamma," and spilled a cupful of flour, ate raw dough, and burned her fingers; and it was dinner-time before mamma had a chance even to think of straightening up. Then she washed windows "for mamma;" and there was another little dress to be changed and dressed; and run out to the barn "to help papa," and pitched out of the buggy into a can of red paint; and her mother seeing her brought in crying, thought she was covered with blood, and let her jelly burn on the stove while she ran out to meet her.

After that she dropped her mother's ring down the cistern, put a silver spoon in the slop-pail, and upset the jar of buckwheat batter.

Night came at last, and the tired mother breathed a sigh, and she drew the fourth dress down the plump shoulders, and put on the little white night-dress. Lollipops was now dressed like a little girl, and changed in her arms around her mother's neck, and cooed:

"O you dear mamma! Hasn't I helped you lots to-day?"

And mamma, the saint, answered: "Yes — oh yes! I couldn't get along a day without my little girl to help me!" — Catholic Mirror.

GOING A-FISHING.

Getting up early to milk is a chore; getting up early to see the sun-rise is an accomplishment; but getting up early to go a-fishing is a positive luxury. This is so in the first place because it puts an end to the long night spent between endeavors to go to sleep, dreams of big trout flashing around in little pools, and numberless surprises that it is not yet midnight, and certainties that the clock must have broken a wheel, or stuck a hand, probably because that fourteen-inch trout which we had just lost in our moment's nap, disappeared right there in the middle of the stream. The first part of the luxury of such a getting up is that it finishes the misery of having to stay abed.

But there is more to it. Think of a day in which we do not have to start right off for the store, or for the desk. The luxury of having a day unmarked and ungettable. To go up into the mountains and look down upon all that which has wearied us and worried us — the earlier such a day begins, the greater its luxury.

And is any change more a change than the one which takes us away from our com­fortable chairs, or from our formal desks and counters, and plants us down among the bare rocks and running waters? The body finds sliding around or plunging in a blessed variety on sitting still or standing about; but no more so than does the mind find, in searching the bottom of clear pools, a vast relief for seeking for the ground facts of a case, or for the bald principles of absolute truth.

The Chinese, they say, have the same word for fisherman and philosopher. They consider that the pursuit of fishing makes a man a philosopher. It may be true, but it is certainly more true that every philosopher should be a fisherman. His health will be better for the same reasons, and, as his philosophy, we are convinced, will be the saner for the experience of running up against the practical incidents of an ordinary fishing trip. The reality and absoluteness of the world's phenomena are vividly impressed upon him, in the case of his most decided strike; still deeper to be wrought within us if we miss him. No man can view a trout as a mere abstraction, or an ideal factor if that trout once gets well under way.

Further, no man can be so shrewdly religious as the philosopher, but he is the more disciplined to patience and pride, a most earnest preacher of humility for a man to go a-fishing. Dignity must take a back seat, and ordinary, common place humanity be clearly in evidence when one's feet are standing in slippery places and the fisherman's calm, round look is around. Fishing may be a kind of foolishness or insanity, but it is one which injures no other man, and for which the fisherman himself seems only the better.

August will find many of our readers at it. We wish them good sport, and, with Isaac Walton of old, would have the "blessing of St. Peter's (The Fisherman's) Master upon them, and upon all that are lovers of virtue, and dare to trust in Providence, and be quiet, and go a-angling." — Church Union.

CHEAP WIT.

There is a class of people not otherwise objectionable to whom one feels continually indebted who recommend them to us as a model language. The language they use verges on slang, but is mostly like the "White Knight's pudding," an invention of their own, which they weakly regard as humorous. Their term for the ocean is "the mill-pond," or the "briny deep." They never step on land, but on "terra firma." They "gaze at the stary firmament" instead of looking at the sky. And they meet their friends only upon "the Rivulet."

They never ask you to dinner, but "to grace the festal board." Their home is always their "vine and fig tree," and their children are only their "olive branches."

Such cheap wit is far more tiresome than that of the person who is something nearer the genuine article when it gets too pronounced. The misguided wretch whoに入 extravagantly calle who invariably says, "Why, did I ever feel so happy as this gosh thinks he is funny. If you find him tiresome, he thinks you priggish.

For the young lady who thought it vulgar to try to bed, and truly "retired," one can feel pity. Our weariness for the man who forever "turns in" reaches at last into disgust. He considers the simple terms of the language beneath him. — Christian Work.
Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, that we may please him and be approved of the family of the faith."—Gal. 6:10. "But to do good and to communicate, forget not."—Heb. 13:16.

OSSICE, NEW YORK.—Sabbath, Aug. 6, the Rev. Leon Burdick and Rev. Perle B. Burdick, from Carvin, Iowa, met the friends and acquaintance at Ossice, and enjoyed a cheerful Christian greeting. Bro. Burdick preached an appropriate and interesting sermon in the morning, and Sister Burdick, with her usual vivacity and clearness, preached in the evening, and had the church corded and in con
ception to him and his wife. The church was arranged like a drawing-room, for the occasion, and was gay with lights and flowers. A program of music and recitations was deli
gy arranged with fingers being ably as
sisted by the orchestra. One of the company being called upon for a speech, responded in a few well-chosen words of welcome to the pas
sion, and was acknowledged with clumps of mistletoe, that flagSllnd
saries li~htfully few well-chosen words of welcome to the. pas
sion, and
b . II d

Dan'& Co., morning, and, Sister Dec., 29, 1823, aud died at Mystic, Coun., dened with clumps of mistletoe, that

West Hallowell, Ill.—After an absence

of about three weeks, the pastor of the West Hallowell church returned home on July 29, and on the evening after the Sabbath, July 30, was called to Ossice Centre to preach a funeral sermon of a young man who died at Cuyler on the 4th inst. L. M. C.

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The sun was. ere be

FLOWERS OF THE YOSEMITE.

BY KATHERINE ARMSTRONG.

How can we present the color-picture of the Yosemite—this region of marvelous beauty, this Paradise of the earth—full as it is of "God's thoughts of beauty"—the flowers? The ancestors of our old time garden puties are here, "glorified beyond recognition."

The luxuriant landscape is besprinkled every where with the loveliest combination of color. It is said that in the Yosemite valley there are no orphan flowers, for each is Nature's own child! and how charmingly and daintly she paints and dresses her children here! To the lover of flowers, the view is one fine, con
tinuous breathing, a luxuriant, a great plateau between the mountains.

The very woods are a marvel, for there is not one here that will not take on a perfect polish as of ivory, and show an endless varie
ty of tints. And one soon comes to wonder at the unusual height of the trees—they are all big—"monarchs" in these forests. The small spruce on the hill-top are fifty miles of the stage route into the valley, are bur
den with dumps of mistletoe, that so greedily absorb that in this beautiful valley these trees are no orphan flowers, for each is Nature's own child! and how charmingly and daintily she paints and dresses her children here! To the lover of flowers, the view is one fine, con


We white, sweet clover, of acre, fills the

hay-rack,

of acre, fills the

hay-rack,


The view is all

too grand for mortal to try to picture it! It seems almost a mockery!
It is troubling for this thing. Israel? "I am send and bid him. The king thinks he will seize this inheritance and thus put a stop to his interlopers. He forgets that the one who can foresee plans against the king of Israel, can as easily foresee the plans against himself.

14. Horses and chariots, and a great host. "Great." is a relative term. This was probably not a great invading army, but a small one. We noticed that there was found room for them inside the city of Samaria, and it is evident that the Israelite soldiers were more numerous the city about. So that the prophet would have no opportunity for escape.

15. Servant of the man of God. The word here translated "servant" is rendered "servitor" in chapter 4:4. It was a fit term then, and might be translated "servitor" in place of "be" in both clauses of this passage.

16. For they that be with us are more than they that be with them. One with God is a majority. Elisha counted not so much the apparent and human forces, but rather the hidden and the divine. According to the American spelling, we would substitute "are" in place of "be" in both clauses of this passage.

Although Elisha had little present with him, he made it appear that the man of God who had shown that God favored Jacob, was above earthly recom pense, had chosen the greater good of his servant, and not to accept a great present. The coming of the two sons of the prophets could appear only in the light of an excuse. God punished Ananias and Saphera as recorded in Acts 5.

Immediately in the present lesson we have the curious story of Elisha's making iron to swim. It may be that the stick which Elisha cast into the water was very large and that the miracle consisted simply in hitting the stick into the bank of the stream. It is difficult to determine the exact chronological position of the paragraph from which our lesson is taken. It is usually placed in the reign of Ahaziah, the son of Ahab. Israel is evidently very weak, or they would not have been thus harassed by Syria; nor would the invaders have stretched their hold on the king of Israel. This was to make Elisha the leader of the Syrian host. Others, with greater probability, think that "they" refer to the Syrian soldiers and "him" to Elisha. Elisha and his servant had gone forth from the city and were surrounded by soldiers. Elisha stood in the middle of his servants and with a calmness of spirit, not a look of fear, of discussion, he exactly reproved the king.

And when they came down to him. The meaning of this passage is in dispute. Some hold that "they" return to Elisha and ask him to be the leader of the Syrian host. Others, with greater probability, think that "they" refer to the Syrian soldiers and "him" to Elisha. Elisha and his servant had gone forth from the city and were surrounded by soldiers. Elisha stood in the middle of his servants and with a calmness of spirit, not a look of fear, of discussion, he exactly reproved the king.

Go and spy. The word translated "spy" is the usual word for "seer," and would be well rendered "see" in this passage, as in L. V. That I may send and bid him. The king thinks he will seize this inheritance and thus put a stop to his interlopers. He forgets that the one who can foresee plans against the king of Israel, can as easily foresee the plans against himself.

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There are over 300 ships in operation in the provinces of Callanissetia, Girono, Catania, and Palermo, giving employment to over 250,000 sailors. This shipping amounts to 4.0 million tons annually. It is estimated that the island will yield at least 50,000,000 tons more.

Sulphur is burned quite extensively as fuel, and it is quite certain that sulphur in the eastern portion of the island, near Catania, furnishes the fuel for the supply of Etne, that wonderful volcano near Catania, which has had more than 80 recorded eruptions since 1169 A.D., and whose elevation is 10,895 feet, apparently a mountain of sulphur rock.

The greater part of sulphur is extracted from the gauage by heat, and in most cases that heat is supplied by sulphur. Sometimes it is extracted by superheated steam, or by a solution of calcium chloride. When sulphur is used as fuel for extracting in kilns, there is consumed one-third or more than what the rock contains, and when the rock contains less than 10 per cent, it is of no value.

Sulphur, when seen in the form of "brimstone," is known to possess the peculiar quality of expanding in cooling, hence it is most used by railroad engineers for fastening bolts in stone, or other unyielding substances. The metal is also used in ordnance. By its expansion in cooling we are enabled to cast metal type for printing fine hair lines, such as you are now looking at.

The furnaces of sulphur are poisonous, and when breathed is destructive to life. It has medicinal qualities, and is used in cutaneous diseases.

SPANISH SABBATH (SUNDAY)-BREAKING CAUSES DEFEAT.

Sylvester Scovel, the war correspondent of the New York World, gives an account of Cervera's defeat, and attributes it to liquor and "Sabbath-breaking." Temperance papers are especially delighted to copy the World, and give circulation to this Sunday trash. The following is a portion of Scovel's article:

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SPANISH SABBATH (SUNDAY)-BREAKING CAUSES DEFEAT.
DEATHS.

A child without a nurse and free from charge. (In the ark hives," said the friend Staylante, making a call in the evening. Conversation blithe and joyous, and repeated by another, again giving me the idea for the tower.

So Grandmother Staylante loiters a moment after she gets outside the gate. Slam goes the door; bang! bang! bang! so the shutters, and the bars, and the windows, and all the others. "Think that fellow would never go!" Bang! Why didn't they stay all night? Slam! And the rattle of the chain cries, "Gone at last!" The darkness of the dungeon is shut down on the house; the family goes to bed, having relieved its mind of all cares and anxieties. Nothing more is heard for a long time."

CHILDREN are not so much to be trained. To teach a child is to give him ideas; to train him is to enable him to re-duce those ideas to practice.—H. W. Longfellow.


Read what Rev. H. E. Cheers, of Washington, said in the New York Tribune, in his address at the Peace Jubilee, "I wish to express my appreciation of the sentiments of the former President, as well as in admiration of his character, and his great love for his country."—Philadelphia Weekly Post.

For Sale at a Sacrifice.

A business failing in Wheeling, W. Va., is offered for sale by the owner, Mr. A. B. Jones, of Milton, W. Va. The business is located on the corner of Main and Washington Streets, and comprises a retail store, a Wholesale business, and a Wholesale and Retail business. The property is valued at $15,000, and the asking price is $7,500. Application may be made to the owner for further information.

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To the Editor:

The Christian life is the only life that will ever be completed. —Henry Drummond.

We should set God always before us and ourselves always before him.—Henry Church.

There is only one stimulant that never fails and yet never intoxicates; that is the black sky over every man—up in his heart, maybe—into which the sky, the life, happiness, always goes singing.—LaMartine.

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